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ת.נ.צ.ב.ה.
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DAVID & JUDY HAGER

מאורות
הדף היומי
Meorot HaDaf Ha Yomi
A Weekly Letter for Learners of the Daf Ha Yomi

לעילוי נשמת
הר"ר
יוסף וולף ז"ל
נ"ר
ברוך מנדל הי"ד
ת.נ.צ.ב.ה.

י"ל ע"י ביהמ"ד למגיד שיעור "דף היומי" בראשות הגר"ד קובלסקי שליט"א וע"י קרן ברכה ומוטי זיסר

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דף מז/א לכם ולא לנכרים

Cooking for Jews and Gentiles on Yom Tov

One of the most well known distinctions between Shabbos and Yom Tov is that one may cook on Yom Tov, whereas cooking is forbidden on Shabbos. In our Gemara we find that one may only cook for Jews to eat on Yom Tov. One may not cook for gentiles on Yom Tov. In Avi Ezri (Hilchos Yom Tov 1:15), R' Elazar Menachem Shach *zt"l* poses a question. What if a person was ignorant of this halacha and cooked for gentiles on Yom Tov? Would it help to then feed the cooked food to Jews, in order to correct the mistake retroactively? On the one hand, the food was eaten by Jews. On the other hand, when he cooked it, he did not intend to feed it to Jews, and at that time had no permission to cook.

Rumor has it that this question was based on an incident that occurred in R' Shach's own family, when he was a young *talmid chachom* in Europe. One Yom Tov morning he returned home from shul to find two pots of food cooking on the fire. One was for their own Yom tov meal, and the other was for a gentile who intended to sell it. After informing his family that it is forbidden to cook for a gentile, R' Shach began to investigate this sugya, in attempt to determine whether he could correct this mistake by feeding both pots of food to Jews (Mevakshei Torah, Sefer Zikaron for R' Shlomo Zalman Auerbach *zt"l*, Hilchos Yom Tov p. 121).

Years later, Rav Shach arrived in Eretz Yisrael, where he found a copy of Chiddushei HaMeiri, which was then unavailable in Europe. There he found a clear proof that one can correct the mistake by feeding the Yom Tov food to Jews. We find in the Gemara (46b) a machlokes between Rabba and Rav Chisda. According to Rabba, if a person cooks food on Yom Tov to be eaten on a weekday, he does not transgress a Torah prohibition, since guests may arrive on Yom Tov, and he will then feed it to them. Therefore, one can never be certain when he cooks the food that it is in fact for weekday use. Rav Chisda disagrees. If a person cooks on Yom Tov for weekday use, he is liable for punishment. We do not invent excuses that guests might theoretically arrive.

The Meiri adds an interesting twist to their argument. What if guests do in fact arrive later on Yom Tov? Then even Rav Chisda would agree that if one feeds them what he had cooked for the weekday, he is exempt from punishment. The parallel to our case is clear. Even though he was wrong when he cooked the food, since he did not intend to eat it on Yom Tov, nevertheless he can rectify his mistake by eating it on Yom Tov. The same is true above. Even though it is wrong to cook for gentiles on Yom Tov, one can still rectify his mistake by feeding the food to Jews, retroactively making it as if the food had

דבר העורך

The Noda B'Yehuda and the Baker's Son

The Noda B'Yehuda would tell the following story to his son over and over again, in order to impress upon him the importance of being compassionate towards all people, both Jew and gentile. When he was first appointed as rav in the city of Prague, he found a young gentile child sitting on the street with his face in his hands crying uncontrollably.

The Noda B'Yehuda stopped to see what was wrong. "What is the matter?" he asked. The child told him that his stepfather was a baker, and he sent him out each day to sell rolls from his bakery. That day he had succeeded in selling all the rolls in his basket, but had lost the money he earned. He was terribly afraid of the cruel punishments that would await him when he returned to his stepfather with empty hands. The Noda B'Yehuda was overcome with compassion. He asked the boy how much money he was expected to bring home, and then paid him that amount from his own pocket. The boy thanked him profusely and ran home with the money.

Many years later during Chol HaMoed Pesach, the Nodah B'Yehuda sat in his home and learned Torah in the late hours of the night. Suddenly, he heard a soft knock on the door. He could not imagine who would be knocking at such an hour. When he opened the door, he found a gentile standing there.

"The rabbi does not recognize me, I'm

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sure," he said. "I was the baker's stepson you helped many years ago. You saved me from a terrible punishment, and I wish to return your favor now. The gentile bakers in Prague know that each year on the night following Pesach, the Jews come to buy bread to eat. You should know that this year, they have conspired to poison all the bread they sell to the Jews on Motza'ei Pesach. They are keeping this the most utmost secret. If they realize that I revealed their plan, they will surely kill me. Still, I appreciate how you helped me, and I couldn't keep quiet and see your people hurt." With that, he bowed politely and ran off.

The Noda B'Yehuda was in a dilemma. If he openly announced their plans, perhaps they would trace it back to the baker's stepson and kill him. Rather, he thought of a different plan to save the Jews. He announced that on the last day of Pesach, all the shuls would be closed save for the large central shul of the city. There he would deliver an extremely important drasha, and all the Jews of the city must attend. When the news went out, the Jews realized that this was not a simple matter.

On the last day of Pesach, the Noda B'Yehuda delivered a drasha, in which he announced that they had erred in calculating the calendar. They had started Pesach one day too early. Really, they must refrain from eating chametz for an extra day. It was a token of the great esteem the Noda B'Yehuda had earned, that his surprising ruling was accepted by all.

That night, the gentile bakers opened the stores to sell chametz to the Jews. In the meantime, the Noda B'Yehuda informed the police that the gentile bakeries were filled with poisoned bread. The police investigated the matter, and found that it was true. They arrested the vile bakers, and the Jews of Prague were saved (Moresches Avos, p. 14).

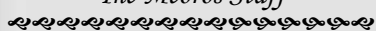


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Sincerely,

The Meoros Staff



been cooked for Jews.

Rav Shach concludes that since there is such a solution, one is obligated to feed it to Jews on Yom Tov, in order to correct his mistake (see Imrei Bina, Hilchos Yom Tov: 3).

דף מז/א שני ימים טובים של ראש השנה

Second Day of Yom Tov in Eretz Yisrael

When the Beis HaMikdash stood, the lechem hapanim on the Table was exchanged for new bread every Shabbos. Since it was forbidden to bake lechem hapanim on Shabbos, it was generally baked on erev Shabbos. However, when Yom Tov occurred on erev Shabbos, the bread was baked on erev Yom Tov, Thursday. When the two days of Rosh Hashanah occurred on Thursday and Friday, the lechem hapanim was baked on Wednesday.

Rashi (s.v. Shnei Yomim) explains that the Gemara chose specifically the two days of Rosh Hashana, as opposed to any other two day Yom Tov, because: "When the lechem hapanim was offered, they did not keep two days of Yom Tov." The only two day Yom Tov that was kept in Eretz Yisrael was Rosh Hashanah.

The Chasam Sofer meets the Noda B'Yehuda: R' Yechezkel Landau, most commonly known as the Noda B'Yehuda, wrote a commentary on Shas entitled Tzion L'Nefesh Chaya (Tzla"ch for short). There, he asks why Rashi says that when the lechem hapanim was offered they did not keep two days of Yom Tov. Even today when there is no Beis HaMikdash, they still do not keep two days of Yom Tov in Eretz Yisrael? Rashi should have said more correctly, that in Eretz Yisrael they do not keep two days of Yom Tov.

In the Chasam Sofer's responsa (Y.D. 252), he writes that when he was young, he passed through Prague and had the great privilege of meeting with the Noda B'Yehuda. (The Noda B'Yehuda was niftar in 5553/1793, when the Chasam Sofer was only 31 years old). During their meeting, he suggested a possible explanation for Rashi.

Although the Beis Din of Eretz Yisrael generally had authority to decide when the new month would begin, based on the appearance of the new moon, nonetheless if there are no Sages in Eretz Yisrael who are capable of doing so, a Beis Din in Chutz L'Aretz may decide (Berachos 63a). There was in fact a period when R' Akiva lived in Bavel, and from there made rulings of the new months for all of Klal Yisrael (see Yevamos 122a).

The reason we keep two days of Yom Tov in Chutz L'Aretz is because the messengers of Beis Din were not able to reach there in time for Yom Tov, to inform them when the new month began. Since they did not know when the month began, they did not know which day was Yom Tov, so they kept both days just in case.

The same should apply backwards. If the Beis Din in Chutz L'Aretz decides the new month, they should keep two days of Yom Tov in Eretz Yisrael. The messengers of the Chutz L'Aretz Beis Din cannot reach Eretz Yisrael in time to inform them of the correct day for Yom Tov.

Therefore, Rashi correctly explained that during the time when lechem hapanim was offered, there was still a Sanhedrin in Eretz Yisrael to make rulings for the new month. Therefore they kept only one day of Yom Tov. Only after the Beis HaMikdash was destroyed, do we find that the Beis Din of Chutz L'Aretz took it upon themselves to inaugurate the new month, since there was no Beis Din in Eretz Yisrael competent to do so. The Chasam Sofer adds that when he suggested this explanation, the Noda B'Yehuda gave his approval.

Bris Mila on Second Day of Yom Tov: After supporting Rashi's explanation, the Chasam Sofer further cites the Tashbatz's proof from Rashi, in regard to a practical question in hilchos bris mila.

פנינים

נ/א אשרי מי שבא לכאן ותלמודו בידו

His Torah Study in Hand

Rav Yosef furthermore told his father that when he was Above, he heard the angels proclaim, "Fortunate is he who comes here with his Torah study in hand!" Rebbe Shlomo of Rudomsk zt"l



The Mishna (Shabbos 137a) tells us that only when bris mila is performed on the eighth day, may it be performed even on Shabbos. If for whatever reason the bris mila was postponed past the eighth day, it may not be performed on Shabbos. The same is true of Yom Tov, and even of the second day of Rosh Hashana, which is only Rabbinic. One may not perform a postponed bris milah on these days.

The Rishonim question whether the same applies to the second day of other Yomim Tovim. May one perform a postponed bris milah on the second day of Pesach, Shavuot or Sukkos?

The reason to distinguish between Rosh Hashana and other Yomim Tovim is based on a Gemara in Maseches Beitzah (4b). There we find that the two-day Yomim Tovim of Pesach, Shavuot and Sukkos are essentially based on doubt. When the new month was inaugurated with the appearance of the new moon, the areas distant from Yerushalayim did not know which day to keep. Today, we know for certain that the first day of Yom Tov is correct, and the second remains as a custom of our forefathers. Therefore, there is reason to be lenient and permit a postponed bris milah on the second day of these Yomim Tovim.

However, the two days of Rosh Hashana have a different status. The Gemara refers to them as "one long Yom Tov," stressing that both are the correct days for Yom Tov (ibid). Even though the second day of Rosh Hashana is also Rabbinic, the Gemara attaches stricter guidelines to it (See Shulchan Aruch O.C. 600).

The Rambam rules that on the second day of Pesach, Shavuot and Sukkos one may perform a postponed bris mila, and the Shach accepts this opinion (Y.D. 266). The Rosh rules that one may not, and the Shulchan Aruch accepts his opinion (ibid).

The Tashbatz brings a proof from our sugya that Rashi agrees with the Rosh. The mitzva of baking lechem hapanim is similar to a postponed bris milah. Lechem hapanim should be baked as close to Shabbos as possible, but not on Yom Tov. A postponed Bris milah should be performed as soon as possible, but not on Shabbos or Yom Tov.

The Gemara looks for a case in which lechem hapanim cannot be baked on Thursday or Friday, and finds only the two days of Rosh Hashana. Rashi implies that if there was such a thing as a second day of other Yomim Tovim in Yerushalayim while the Beis HaMikdash stood, it would have been an equally appropriate scenario. This implies that hypothetically speaking, if there was a second day of Yom Tov for Pesach, it would be forbidden to bake lechem hapanim then. Just as lechem hapanim may not be baked on the second day of Yom Tov, so too a postponed bris milah may not be performed on the second day of Yom Tov.

דף נבא ביישוב לא עבידנא מפני שינוי המחלוקת במדבר מאי

Shavuot in Marseilles

As we know, residents of Chutz L'Aretz observe two days of Yom Tov on Pesach, Shavuot and Sukkos, while residents of Eretz Yisrael observe only one day. When a resident of Chutz L'Aretz moves to Eretz Yisrael with intent to remain there, he accepts upon himself the custom of his new community, and begins to keep only one day of Yom Tov. The same is true vice versa; a resident of Eretz Yisrael who moves to Chutz L'Aretz with intent to remain there, begins to keep two days of Yom Tov. According to the Mishna Berura (496, s.k. 13), if a person travels for a visit, he retains the customs of the place of his origin. Thus, an American visiting Eretz Yisrael must keep two days of Yom Tov. An Israeli visiting America keeps only one day of Yom Tov. However, he may not publicly desecrate Yom Tov, since this would create a controversy among the residents of Chutz L'Aretz. Similarly, he must wear Yom Tov clothes in public, in order to respect the customs of the community where he now is. This is the prevalent custom among most Ashkenazim. (Some customs differ, see Shulchan Aruch HaRav 496:11).

asked that it would have been more appropriate to say, "Fortunate is he who comes with his Torah in his head!" Our mind is where we keep the wisdom we have accumulated. Rather, the Gemara means to say that fortunate is he whose Torah study inspired him to perform good deeds and mitzvos with his hands, and scrupulously observe the practical halachos (Tiferes Shlomo – Likutim, Bereishis).

נ/א לעולם הבא כולו הטוב והמטיב

The Difference Between this World and the Next

The Gemara tells us that this world is unlike the next. In this world we recite the beracha, "Blessed are You Hashem... Who is good and does good," over happy occasions, and we recite, "Blessed are You Hashem... the Truthful Judge," over misfortune. In the World to Come, we will recite only, "... Who is good and does good." The Tzlach asks that if the Gemara means to say that there will be no sadness or misfortune in the World to Come, it should not have emphasized the contrast between how we recite berachos. It should simply have said that there will be no misfortune, and no need to recite "... the Truthful Judge." Rather, the Gemara means to say that in the World to Come we will recite "...Who is good and does good," even on what had once appeared as tragic misfortune. We will then see the wisdom, purpose and great benefit of all our suffering. This is similar to a sick person who objects to the painful operations necessary to heal him. So too, our suffering is necessary to purify and elevate us, but we cannot appreciate this from our limited viewpoint in this world. Only in the World to Come will we be able to thank Hashem for our suffering, and rejoice in the great benefit it brought us.

מאורות ההלכה

Bitul chametz:

1. According to Torah law it is sufficient to check one's property for chametz and destroy what he finds. However, the Sages required that in addition to this one must also perform bitul chametz, by renouncing ownership of the chametz in his possession.
2. Bitul chametz is primarily a complete resolution of the heart, that all the chametz in one's possession is valueless and naught. When a person makes this resolution, his chametz becomes ownerless, and he no longer will transgress the prohibition against owning chametz. Our Sages enacted that one



must speak out this resolution, by reciting "Kol chamira" or its equivalent in any language he understands.

3. Bitul chametz is performed twice: once on the night of the 14th, immediately after the bedika, and again on the following day after the remaining chametz is burned. During the first bitul, one only annuls the chametz he has overlooked, but not the chametz he intends to eat before Pesach. During the second bitul, one annuls all the chametz in his possession.

4. Our Sages did not suffice with the second, complete bitul. Since there is no set time for burning chametz (provided that it is burnt before the beginning of the sixth hour), one may forget to burn it and also forget about bitul. Therefore, our Sages enacted that one must also perform bitul on the night of the 14th, after bedika, which is a set time that people will not forget.

The wording for bitul chametz:

1. It is important to understand the words recited during bitul chametz. The wording was originally formulated in Aramaic, since this was the language commonly spoken during the time of the Gemara. Even Torah-ignorant people, who did not understand lashon hakodesh, would understand it in Aramaic. A person who does not understand the wording in Aramaic should first learn the interpretation, or recite it in any other language he understands. The most essential part of bitul chametz is the resolution of the heart, therefore one must understand what he says.

2. Even if a person does not understand the words of the bitul, but realizes that he is abandoning ownership of his chametz, he fulfills his obligation bedieved. However, if he does not even realize that he is abandoning ownership, but thinks that he is saying some sort of prayer, the bitul is not effective.

In our sugya we learn, that when a person travels to a different community, he need only keep their customs while he is in the borders of their city. In an uninhabited region on the outskirts of the city, he may continue with the customs of the place of his origin.

An interesting question arose once, when an Israeli decided to move to America, and began his voyage by boat. The boat had reached the port of Marseilles just before Shavuot, and he saw that he would be forced to disembark to spend Yom Tov in France. The question was then posed to R' Betzael Stern (1911 – 1989), author of Teshuvos Betzeil HaChochma (I, 56), whether he should keep one day of Yom Tov or two. On the one hand, he had already reached Chutz L'Aretz. On the other hand, he had not reached his destination in Chutz L'Aretz. He had never planned to move to France and become a part of their community. Perhaps he should still consider himself an Israeli on the way to his new home in America, and keep one day of Yom Tov according to the practice of his former community. He would then be allowed to perform melacha in private on the second day of Yom Tov.

R' Stern began his answer by comparing two Gemaros presently learned in Daf HaYomi, which appear to contradict one another. On daf 51a, Rabba bar bar Chana rules that a ben Eretz Yisrael who travels to Bavel may continue eating a certain food that was customarily permitted by communities Eretz Yisrael, but customarily forbidden in Bavel. The Gemara explains that since he was only visiting Bavel temporarily, he need not accept the customs of Bavel. Nevertheless, he should not publicly eat this food, since this would create controversy.

On the other hand, we find on the same daf that Rav Safra, a resident of Eretz Yisrael, asked Abaye if he may observe only one day of Yom Tov in Bavel. Abaye answered that as long as he is within the city boundaries, he must keep two days, as is the custom in Chutz L'Aretz. However, in the desert surrounding the cities of Bavel, he may observe only one day.

Tosefos (s.v. B'yishuv) asks why Rabba bar bar Chana was permitted to keep the leniencies of Eretz Yisrael in private while visiting Bavel, but Rav Safra was not. The Chasam Sofer answers that Rabba bar bar Chana intended to return to Eretz Yisrael, therefore he maintained the leniencies of Eretz Yisrael. Rav Safra, on the other hand, intended to remain in Chutz L'Aretz, but not in the place where he was visiting at the time. He intended to continue on his travels. Since he had left Eretz Yisrael without intention to return, he had lost his status as a ben Eretz Yisrael. On the other hand, he had not yet settled in Bavel, and could not be considered a ben Chutz L'Aretz either. Therefore, he was forced to keep the stringencies both of Eretz Yisrael, and of whatever city he happened to be visiting. However, since he did not settle in that city, when he began to travel onwards through an uninhabited region, he would be freed of its stringencies. When he finally reached his destination and settled there, only then would he be freed of the stringencies of Eretz Yisrael, and accept the customs solely of his new community. The Chasam Sofer concludes that this answer is the correct explanation of our sugya, and should be followed in practical halacha as well. This explanation seems to fit exactly to the question posed above. The Jew who stopped in Marseilles for Shavuot must keep both the stringencies of Eretz Yisrael, and those of Chutz L'Aretz. Ironically, it would seem that he should refrain from performing melacha even in private on the second day of Shavuot, like the Jews in France. He should also put on tefillin, like the Jews in Eretz Yisrael.

However, R' Stern concludes that many Acharonim argue against the Chasam Sofer's ruling. Therefore, the Jew in our story should follow only the customs of Chutz L'Aretz, as if he had already reached his destination.

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